

The Exceeding Abundant
Grace of God,
Displayed in the
CONVERSION
OF
William Gymer

A Penitent Malefactor and Murderer,
Who was Executed on the *Castle-Hill* in
Norwich, Sept. 4. 1696.

Written by *John Lucas* Minister of the Gospel.

*Who was before a Blasphemer, and a Persecutor, and Injurious.
But I obtained mercy, &c. And the Grace of our Lord was exceeding
abundant, 1 Tim. 1. 13, 14.*

*Nor Thieves, nor Covetous, &c. shall inherit the Kingdom of
God. And such were some of you: but ye are washed, but ye are
sanctified, but ye are Justified in the Name of the Lord Jesus,
and by the Spirit of God, 1 Cor. 6. 10, 11.*

LONDON: Printed by *Tho. Snowden*, for *Edward
Giles* Bookseller in *Norwich* near the Market-place. 1696.

57... 759,60

UNIVERSITY
LIBRARY
CAMBRIDGE

THE
EPISTLE
TO THE
READER.

Courteous Reader,

I Here present to thy view one, who was like a little Candle going out with a stinking snuff, but in a little time lighted again by the Beams of the Sun of Righteousness, and set upon a Hill: He had been as a Bryer and Thorn that wounded his Friend to death, and yet became a living Branch of the true Vine: He was like a Worm that had killed another of its own kind, and thereupon was trodden to death by (the Devil) that devouring Lion; and yet was restored to life by his vertue, who was as a Worm despised and rejected of men, Psal. 22. 6. Isa. 53. 3. Of such a one I am writing, who according to the judgment of Charity proved a sincere Convert. Indeed some bid fairer for our Charity than others, and in my Opinion he did so.

Reader, come and see how he comes to himself, and then writing to his Wife, he tells her [This is to let you know, that I did commit the Crime: This I have openly confest; and since that I am much more at ease in my mind; and for what I have done, I am heartily sorry, and earnestly beg

The Epistle to the Reader.

pardon at the hands of God Almighty.] While David kept silence, the hand of God was heavy upon him, but in acknowledging his iniquity he found relief, Psal. 32. 3, 4, 5.

He discovered his disease, and it much tended to its cure: Being awakened with the sense of his guilt, he cries unto God, and calls upon his Wife and others to do the like, [For, saith he, God is able, yea willing to hear, but it must not be bare calling, but that which is in sincerity of heart that will do.]

Having obtained hope of pardon and life, he desires to die and lay down his life as a debt to Justice, and yet he would have his Friends assured, that he despaired not of God's Mercy, but did put his whole trust and confidence in him, as knowing there was no pardon for him, but through Jesus Christ [I only, saith he, rely on the Merit of Christ, hoping that he, who invited those great Sinners, who by their wicked hands crucified his dear Son, to repent and live, will of his mercy look upon my dejected Soul, which I lift up with a humble confidence in him, that he will not deny me the same mercy.] He discoursed of death as his familiar Acquaintance with his Friends (in his writing to his Wife) and tho' such Discourse might be unpleasing to some, and put them into a cold sweat, making them tremble, as Belshazzar did at the writing on the Plaster of the Wall in his Palace; yet his hearty desire was with tears in his eyes (if you will believe him) that his Relations would consider, how their lives were like a Shadow, and assure themselves they had no greater work to do than to prepare for death.

He looks upon death as the end of misery to the faithful and beginning of blessedness, but to the secure and careless as the end of their pleasure and beginning of eternal pain.

Of such like things he writes (which I have seen and read in his Letters to his Wife) and tells her, that he writ not any thing to her as a ceremony, but out of an earnest Zeal and well-wishing to her Souls welfare and happiness. (1) His

The Epistle to the Reader.

(1.) *His Soul being healed by pardoning Grace, he admires the Physicians mercy: we ought faith he above all things to admire the infinite goodness of God, who hath set forth his Son a propitiation through Faith in his blood, Rom. 3. 25. We cannot often enough make mention of his great kindness, who gave himself as a free-will-offering for our sins.*

(2.) *He prizes the precious promises, which he termeth [Wonderful] such as these [God is our refuge and strength, a very present help in trouble, Psal. 46. 1. and they that know thy Name will trust in thee: for thou, Lord, hast not forsaken them that seek thee, Psal. 9 10.] and others: These were the Treasure he laid up and took comfort in.*

(3.) *He pants after a sinless State, and longed to be with Christ in that better Country, and to live for ever with him.*

(4.) *He was concerned for the Souls of others. It was his extreme grief (as he expresseth his mind) to hear how some of his Relations, who instead of being humbled under the great Judgment, that had befallen her (in his fall) were rather hardened: But he entreats them for God's sake to look upon it as a warning from Heaven, not to presume; for if God leave any of us to our selves, we are so prone to sin, that we may soon fall into great Transgressions. He admonisheth. He exhorts and prays for them, that they might not live any longer without Christ; and that the life they led in the Flesh might be by Faith on the Son of God who loved us, and gave himself for us; the remembrance of which love (he adds) should be most dear and precious to us, so as to set light by all wordly vanities: He prays that they might pass their time here as it becomes those, who expect shortly to give an account to him, who will Judge all Men according to their Works.*

Thus he opened his heart, and shewed his good will, and thus he poured out his Soul in his requests to God for the good of their Souls, who were nearly related to him.

As to the Prisoners that lived with him, and Lodged with him,

The Epistle to the Reader.

him, he would Read to them, and Pray with them, and according to the gift he had received, he was willing to give them, and others that visited him, his advice and caution against carnal confidence, and yielding to the occasions of sin.

Some of his last words at the place of Execution, were ;
[Gentlemen, You are come to see a poor Creature, suffer ;
and I justly deserve it. Oh ! the Infinite Grace and Mercy of
God towards me, that he did not immediately cast me down
to Hell, but gave me so long a space of Repentance. Beware
of the great evil of Sin ; beware of Lying and Sabbath-break-
ing, which sins I believe were the Foundation of this my pre-
sent suffering. O ! watch and pray, and do not purchase your
Repentance at so dear a rate as I have done. And now Lord
Jesus receive my Soul, into thy hands I commit my Spirit,
Lord Jesus receive my Soul.]

*Had I known beforehand this lot would have fallen on me to
write these lines, I think I should have been more concerned in
the visits I made to him to observe things more exactly, and
set down passages material as they occurred, which must now be
passed over in silence.*

*But, Reader, come and see, come and read with an honest
mind and purpose, that little which is here presented be-
fore thee touching this Monument of Divine Judgment and
Mercy ; and the Lord help thee in truth (upon the whole) to
say, [This sight hath done my heart good] Thus prays he
who desires thy prayers, and is,*

Octob. 22d. 1696.

Thy Friend,
and Souls well-wisher,

John Lucas.

1

*The exceeding abundant Grace of God displayed
in the Conversion of William Gymer, a peni-
tent Malefactor.*

THE Grace and good will of God lays hold on the chief of Sinners : The Elect obtain it, the rest are hardened ; One is taken, the other left : One of the Thieves on the Cross rails on Christ, ^{Luke 23. 39, 40.} the heart of the other Relents, He acknowledgeth the Righteousness of God in his sufferings, and accepts of the punishment of his iniquity ; and also reproves his Fellow-Malefactor for his hard speeches (which as an ungodly sinner he spake against the Lord Jesus) and the want of the fear of the God, tho' under the same Condemnation.

This Grace exerted it self in turning the heart of this great Offender, and made a gracious and wonderful change ^{ver. 42.} in him, renewing a right Spirit in him. He now at last unfeignedly and sincerely believeth in Jesus Christ. He calleth him Lord, and owneth his Divine Nature, who as Man was suffering pain, and shame, and the curse on the Cross for our sake : He looks upon him as the Eternal Son of God, and heir of that Kingdom of Glory which he believed his Lord was going to : He prays to be remembered by him when he came into his Kingdom, and accounted his remembrance of him was sufficient to make him a happy man ; *q. d. Remember me, O Lord, with the favour that thou bearest unto thy people. O visit me with thy Salvation ; that I may see thee good of thy chosen ; that I may rejoyce in the gladness of thy Nation ; that I may glory with thine Inheritance.* ^{Pf. 136. 4.}

Jesus :

Repentance unto Life granted,

Jesus, who turned as it were a deaf ear to the Blasphemies of his Enemies, to the derision of the Rulers and Souldiers mocking, graciously inclines to hearken to this poor Malefactor's request, and gives him this Answer, *Verily, I say unto thee, this day shalt thou be with me in Paradise*; q. d. Seeing thou hast owned and confessed me in my suffering-state, blessed art thou; *Flesh and blood hath not revealed this unto thee but my Father, who is in Heaven*: Fear not, thy Soul shall go from hence with me to the City of the living God, the Heavenly *Jerusalem*, and to an innumerable Company of Angels, and to the Spirits of Just men made perfect, and dwell with me in my Kingdom for ever.

1. 'Tis certain then, that the Soul of Man is immortal; It dyeth not with the body, but passeth into another world, and there abideth either in a state of misery or a state of blessedness until the Resurrection-day, when all shall be awakned and come forth, some to everlasting Life, and some to Shame and everlasting Contempt.

2. And 'tis of no less certainty, that a Penitent Malefactor's Soul may go from a Prison or a Gallows to Paradise or Heaven; as well as the Soul of any other person that repenteth.

The Mercy of God in the Salvation of any is exceeding rich and free: the merit of our Lord and Saviour is al-
Isa. 55.1. sufficient and of large extent; and the offer of Grace is
Rev. 22.17. made to all. Every one that thirsteth is invited to
John 6.37. come to the waters. Whosoever will let him take of
Rev. 1. 5. 6. the water of life freely. And him that cometh, Christ will in no wise cast out. O the height and depth, the breadth and length of the love of God in Christ Jesus, who loved us and washed us from our Sins in his own blood: unto him be glory and dominion for ever, *Amen*.

An eminent instance and Monument of Divine Grace, it pleased God to set up among us lately in *Normich* Castle, concerning

to a Malefactor guilty of death.

3

concerning which take this relation following, which for substance according to what I have seen and heard, I set down as true.

One *William Gymer*, who lately was Executed on the Castle-Hill for Robbery and Murder, lived formerly with one Mr. *Bucknam* a *Tanner* of *Hadſco* in the County of *Norfolk*, but afterwards being married, he dwelt with his Father-in-law at *Alby* not far from *Hadſco*.^{Sept. 4th. 1696.}

In one of his Papers which he left, he tells us, that the course of his life was led in great ignorance; that about 7 years ago he almost doubted whether there were a God or no; but afterwards walking abroad, by looking on the Herbs of the Field, he was convinced of his *Atheism* and Folly, and was heartily sorry for his former ignorance; upon this Conviction he endeavoured (as he writes) to seek after God, and did heartily beg of God, to enable him by his Spirit; and so he did continue (as he saith) in an humble frame, till about a year and half before he committed those great Crimes, which brought him to destruction, for then he gave himself up to the Sin of *Lying*, and so ran on in that way, at times (his Conscience accusing him) he was grieved and troubled, yet he still continued in his course of *Lying* to blind the world (*i. e.* to keep others in ignorance, of some other Sins he was guilty of (so I understand by his writing) He was convinced of the wickedness of his way, and daily prayed to God to forgive him those sins and all other.

But the day before (saith he,) I committed these crimes (*i. e.* Robbery and Murder) I was boasting in my self, and thought my self in as happy a condition as any man in my Station, and it was not in my thoughts to do any such wickedness half an hour before I did it.

In the year 1695 in or near the time of Harvest, on a Lord's day after morning he went to his *M. Bucknam's* house

B

with

* Above two miles.

Repentance unto Lifeganted

with an intent to borrow 40 shillings of one of the Servants, concerning which he had spoken to him some time before. But all being gone to Church excepting the maid servant, he told her the Swine were got out of the yard, hereupon the maid fearing lest they should get into the standing Corn, she soon ran out, and having a knife in her hand (which she had been making use of) she stuck it on the side of her bosom, and hastily went into the Corn-close near the House. *Cymer* being now left alone, *Satan* put it into his heart to rob his Master, and his evil heart suggested to him what need he borrow money, when he might get it without borrowing? This motion at first put him into a trembling, nevertheless knowing where his Masters Cash used to lie, he went to the place, but yet came back again before he had taken any, as doubting what to do: But the Tempter putting him forward, he went to the place again, where having broke open a lock, he took out some bags of money, which afterwards he hid in the ground, not far from the House. Having now yielded to the Devil thus far, he still pusheth him forward, and tempts him to conceive mischief against the poor Maid and murder her, that in so doing his Robbery might be concealed. Then going forth with a bloody mind he finds the Maid in the Corn-close, and coming to her, trips up her heels, (she saying no more, but what do you make account to do with me?) and forthwith, with her own knife cuts her throat, and then throws away the knife.

Having committed this barbarous cruelty, he was soon under such horror, that he thought to have done the like to himself had the knife been in his hand. I thought, saith he, I could have laid violent hands upon my self: praised be God, he did restrain me from so doing: But I continued (as he writes) under so great terror, that I
thought

thought would have thanked any man to have knockt me on the head, and thus it was with me till I came to Prison. Afterwards going homeward (by the way) he cut his Fingers on purpose that the blood which stain'd his clothes might be thought to proceed from thence.

The report of this murder soon flying abroad of some, his relations desired him to go to his Masters-House, and see how things were: He pretends a willingness to go and make enquiry, but having gone a little way he turns aside, went not thither at all. His not going caused suspicion, upon which some ten days after he was apprehended and carried before 2 Justices of Peace *, who after examination made his *Mittimus* and sent him to *Norwich Castle*. * Justice Matthews, and then Sir Nevil Catlin.

Here his sorrow for a time was somewhat allayed; yet he repented and bewail'd his Sins in secret to God, tho' he was unwilling to discover them to the world: Here being no evil company, he did as others did, altho' his Conscience troubled him for so doing. In this frame he continued till the time of his escape with another Prisoner to *Yarmouth*.

This Prisoner being minded to get away, tells *Gymer* of two men that were to assist him, so that he also was desirous to go with him. *I did, saith he, Promise my self, if I got away and were not taken again, I would spend the rest of my days in some Forreign place, and there work for my Living, and bewail my self for my Sins; But if I were taken, I was resolv'd to confess my Sins to the World, and take the shame belonging to me.*

Gymer and his Fellow-Prisoner upon request obtained the liberty of going to the *Jailors-House* to spend some money in Drink, but upon their return to the Castle, (it being in the evening somewhat dark) they both slipt down the Hill undiscerned, deceiving their Keeper that went before, and so travelled to *Yarmouth*.

But being soon pursued, they were both there apprehended: his Heart now smites him and unlooseth his tongue free'y to confess his Sins of *Lying*, and *Swearing*, and the *Theft*, and *Murder*, he had committed: These he oft acknowledged to Ministers, and others that visited him, and being arraigned the last Assizes in Court, he pleaded guilty three times one after another. His Conscience being awakened and wounded, he hath given Glory to God in confessing his wickedness, and ever since hath been diligent in seeking the Lord for the life of his Soul, and greatly desirous of the Prayers and Assistance of Ministers and of all serious and Pious Christians. His ingenuity manifested in his frequent Confessions, his humble and meek behaviour in the place and condition, his iniquities had brought him into, his patient accepting of the punishment deserved, his readiness to hearken to, and follow good Counsel, and the diligence he gave both day and night in making his Calling and Election sure, were remarkable, and gained him so great an interest in the prayers and affections of all serious Christians (of what persuasion soever) who had any acquaintance with him, or did believe the good report that was given of him, as is not ordinary. By these and such like good fruit he obtained a good report, and it could not well be judged otherwise, but that the Tree must be made good, which brought forth such good fruit.

After his apprehension at *Tarmouth*, and being brought again to prison, the poor Prodigal came to himself; And when I began (saith he in writing) to consider of my sins, and that (for ought I knew) I had sent a Soul to Hell, the thoughts thereof made me tremble, and almost conclude, there could be no mercy for so vile a wretch. And in this condition, I was for some time. But in reading the Scripture, I found a place where 'tis said, [*Come now*

let

let us reason together, saith the Lord, though your sins be as scarlet, they shall be white as snow, though they be red as crimson, they shall be as wool, Isa. 1. 18.] These words so affected my heart, that I cannot express the comfort I found by them. But some time after, I fell into doubts again, because I was in Fetters, God would not hear my cries in this place : But reading of *Manasseh's* finding mercy in Prison, after ^{2 Cron. 33. 12, 13.} he had spent a great deal of time in wickedness, and had committed great sins : This put me in hope, it was not too late for me : And that comfortable saying of Christ, [*Come to me all ye that labour and are heavy laden, and I will give you rest*, Matth. 11. 28.] And many places in *Ezek. 18.* have been my comfort. By these promises I found, there was a door of hope open for me, which brought me to so great a change in the thoughts of my heart, that I have thought I would not exchange them for the whole World, and so I continued in such a delightful frame, that I thought my heart was almost ravished. But at times my affections grew cold again, which I have endeavoured to raise again.

And in reading the first of *John's* Epistles, chap. 2. v. 1. [*If any man sin, we have an Advocate with the Father, Jesus Christ the righteous*] That, and other places of Scripture, have been my comfort to this present moment. I have such comfort in my heart, that I can willingly yield up the Ghost. These are his expressions, which I find in some of his Papers he sent to me.

In one of my Visits, which I made to him, I advised him (he speaking but little) to set down in writing the Experiences he had of Gods dealings with his Soul, and seeing he was not like to live long here, I desired him to shew his Friends the Ground or Reasons of his hope of a better life. He harkened to this motion, and declared his willingness in doing what I requested, and at last sent me some Manuscripts written with his own hand.

Having

Having given the Reader this brief Account of some passages of this poor Malefactor's Life; I shall in the next place from his example make some observations more particular, which I heartily desire we may wisely improve to our spiritual Benefit.

Obf. 1. *There is no trust to be put in the best Nature or Natural Disposition.*

Gymer had a good Report in this respect; and was (as I have heard) commended as a person of sobriety, and meekness, and readiness to do for any that stood in need of his help; yet he proved at last a Thief and Murderer. Let a man have never so good a Nature, 'tis still a nature tainted with sin, and being void of true Grace in time of temptation hath no inclination or power to resist the Devil. A good nature is easily inticed and led into evil practices: 'Tis a nature (not renewed by the Holy Spirit) attended with a hard heart, as a Peach under a smooth skin hath a hard stone: 'Tis a nature like the Sea, very calm at times, but rageth when the wind and storms arise. 'Tis said, the tame Fox doth more mischief than any other, when he gets away and runs wild. *David* was a good man and of an excellent Spirit, yet in time of temptation he defiles *Bathsheba* and killeth *Uriah* her Husband with the Sword. If a good nature sanctified thus wickedly plays its part and acts so strangely and cruelly too, what confidence can we put in a nature not seasoned with grace? O Christian! hear and give ear, your Lord hath spoken it [*Watch and pray, that ye enter not into temptation*, Mat. 26. 41.] And again [*What I say unto you, I say unto all, watch*, Mark 13. 47.] *Be not high minded, but fear. Let him that standeth, take heed lest he fall.* Consider seriously, there

2 Sam. 11.

4.

2 Sam. 12. 9.

to a Malefactor guilty of Death.

9

there are many Adversaries, (1.) Many Devils (this lower Region is full of such Monsters) that are great in power, exceeding subtle, and make it their business to deceive and destroy immortal Souls. (2.) Your own heart is deceitful above measure, and desperately wicked, very prone to turn aside and comply with the Enemy. And (3.) Very wise and holy persons have fallen down wounded in Conscience before this Enemy, and hardly recovered their peace with God a long time after.

Keep thy heart therefore with all diligence : study the frame and constitution of thy own mind, and labour to understand where thy weakness most lies, and where the Tempter is most likely to prevail.

Watch against the occasions, and first sproutings of sin, and pray in good earnest [*Lord, lead me not into temptation, but deliver me from evil.*]

A man may pray, and do many commendable good things, and yet afterwards fall into very vile and abominable ways and practices. Obs. 2.

This poor Wretch for some years together, did use to call upon God, and walk blameless comparatively with many others, yet at last he became a Liar, a Swearer, a Sabbath-breaker; he coveted an evil Covetousness, and then violently spilt the blood of an innocent person, one that had done him no harm. *Herod* heard *John* the Baptist gladly, and did many things, and yet put him to death, tho' against his own Conscience, *Mark* 6. 20, 26, 27. *Judas* was receiver of the Contributions that came in, and Steward, to lay out upon occasion, but being not faithful to his trust, he is called a Thief, *John* 12. 6. And tho' he retained to such a Master, and was a Teacher and Preacher of heavenly Doctrine, yet he proceeds higher,
he

Vines on the
Sacrament.
p. 59, 60.

Repentance unto Life granted.

and of a Thief be comes a Traytor, *Luke* 22. 4, 6. He conceived this sin, and travelled with it, and with no better preparation comes to the Passover. After the Sop Satan enters into him, *John* 13. 27. And now, as the Devil would have it, he sells that Blood (saith that Reverend Minister of Christ) which should have been sprinkled on his Door-posts. This is a fearful Example, saith he, to all that after such a President dare venture upon a Sacrament, to which they come with purpose to go on in those sins they bring to it.

I question not but there are, who daily say their prayers, and yet the Devil puts them upon hating those ways, which their Conscience tells them, are the best, and to do evil to those persons that would willingly do them good, and help them forward in the way of Life. And tho' they pray for grace to walk in the ways of God, yet their prayers being without Faith unfeigned and seriousness, Satan still prevails, and puts them upon chusing those ways, the end whereof is death and damnation. *Gymer* told me, he prayed that Lord's-day morning (tho' but coldly, as he afterwards observed) before he went forth: Yet neither the consideration of the God he prayed to, nor of the day he commanded to be kept holy, did restrain him from the committing of those hainous crimes.

Reader, if thou truly desirest to profit by this Example, make conscience of praying continually, but take heed of resting in formal, cold and lazy prayers. Prayer is but one means, and as 'tis to be followed with care and diligence in order to the preservation of the inward man; so it is to be joyned with the use of other means of Christ's appointment. We must watch as well as pray, and put our trust in the Lord, as well as offer the Sacrifices of righteousness, *Psal.* 4.5. The total forbearance of food in a few days; doth ordinarily bring forth death; and the giving
Nature

to a Malefactor guilty of death.

ii

Nature less than it requires weakens; but if you give it its due, yet other means are to be used (as apparel, exercise, rest, fire, air, water) for the maintaining of the Body in health and well-being. Thus we must pray, and read the Word of God, and hear it Preacht, and put on Christ by Faith for the strengthening of our Soul; and put on the whole Armour of God, that we may be able to stand against the wiles of the Devil, *Ephes. 6. 11.*

Temptations to vilest and most detestable deeds beset unwary sinners on a sudden, yet usually they prevail by degrees. Obser. 3.

Gymer little thought of being led into such Temptations, or of yielding to them, when he went forth to his Masters House: Nay, if you will believe him, he thought nothing, had no design of Committing those crimes, for which he dyed, half an hour before he was guilty of them. But one sin made way for another: He had yielded for some time to the sin of Lying, and sometimes Swearing, and then to Sabbath-breaking; and having not truly repented of these sins, the Devil gets ground and grows stronger and stronger upon him, and evil motions suggested, being not resisted, but admitted and dallied withal, overcome him. *Every man is tempted, when he is drawn away of his own lust; then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death, Jam. 1. 14, 15.* If we provide for the flesh, our prayers will but little avail and help us against the fulfilling of the lusts of it.

Remember, *Friend*, into whose hands these papers come; while thou warrest against that wicked one, thou standest on slippery ground; thou fightest (as it were) with a burden upon thy Back, and thy Enemy hath this Advantage against thee, in that he is invisible, and hath also a party within thee, whom he too easily persuades, and inticeth

Repentance unto Life granted

to joyn with him againſt thy Soul. *Be ſober, be vigilant, and pray without ceaſing*; and when he ſhoots in his fiery darts, hold up the Sword of the Spirit, and the ſhield of Faith, and liſt up a cry to him, who is the hope and help of his *Iſrael*, and never yield conſent; if thou conſent not, he may diſturb thee a while, but cannot conquer. 'Tis written for thy encouragement [*Submit your ſelves therefore to God, who giveth grace to the humble. Reſiſt the Devil, and he ſhall flee from you,* Jam. 4. 6, 7.

Obſer. 4.

God will have mercy on whom he will have mercy; and ſuch as have much forgiven do love much, and do more than others:

Luke 7. 47.

So did that wicked Woman (call'd a ſinner, *Luk. 7. 37.*) who forſaking all other Lovers, inquires after Chriſt, and knowing where he was, makes bold to enter in without the *Phariſſee* Invitation: She expreſſeth her love in waſhing his feet with her tears, and wiping them with the hair of her head; her heart runs out at her eyes, as it were, ſaying, *Alas my Lord, that ever I ſhould do as I have done!* O wonderful! that ever thou ſhouldeſt admit ſuch a wretch as I am to come into thy preſence: Sinners notorious for lewdneſs and vile practices have come to themſelves and returned unto their Heavenly Father, and have proved wonders to themſelves and others, and Eminent examples of redeeming time and glorifying the Lord in bringing forth much fruit, and much more than many hundred, that make ſome profeſſion of Religion do.

O what a difference doth grace make between a bare Profeſſor and a real Convert! What a glorious change is made in the Heart and Life of a true Penitent?

What difference was there between *Gymer* when firſt imprifoned, and the ſame man after at his apprehenſion at *Yarmouth*? At firſt his heart is ſhut up, and he openeth not his mouth to give glory to God in Confeſſion; and then

to a Malefactor guilty of Death.

13

then he play'd at Cards, and complied with his Fellow-Prisoners in doing as they did, tho' his Conscience grumbled at it, and rebuked him for it : afterward he ingeniously confesseth his wickedness, and all comes out freely ; he humbles himself greatly, as *Mannaasseh* did in his affliction, 2 Chron. 33. 12. *He is a man of sorrow, and is solicitous about the state of his Soul.* Now his eyes being open, his heart is affected and he is thankful to God that he was taken and did not escape the hand of the pursuers. Now he is much taken with the wisdom and goodness of God in bringing him to Repentance, in such a way, and giving him a space of repentance. He now sets upon the work in good earnest, and help comes in, and he blesteth the Divine Majesty of Heaven for exciting and stirring up the spirit of divers of his Servants, both Ministers and others, to assist him by their prayers and instructions.

Sinners that have gone on with an high hand in bloody and deceitful ways, tho' the Lord give pardon upon repentance, yet he usually takes vengeance on their inventions.

Obfer. 5.

I read of one *Waforaw* a Gentleman, who was one who took delight in making difference between men, and he stirr'd up a Neighbour Gentleman, to kill another, and finding him troubled in mind about the murder committed, he told him, more of that practice would be the best cure: For he himself had killed six, and at first he was much disquieted, but the longer it continued, it became the more easy. But one day he riding to a place, where two were to decide a quarrel by fighting, his Horse stumbles on the side of a steep Rock, and he falls a great way down, his Sword falling out before him, yet without any hurt. Upon this the Lord brake in upon his conscience, so that he turns home with great trouble and remorse, and a most kindly change follows thereupon, and for some years after, he manifested much tenderness and repentance

See fulfilling of
Scripture.
p. 483.

Repentance unto Life granted

He spent much time alone in mourning before his death and that day he dyed, he was heard in his Chamber wraffling in prayer, and after long continuance they of the house knocking at the door, and getting no answer, brake it open, and find him dead upon his knees, and the whole blood of his body, which from every passage had issued out, swimming about him on the floor.

Tho' men may neglect doing of justice, yet Divine Justice will not spare the murderer, tho' upon his repentance God will remember his Soul in mercy. The shedder of man's blood sometimes escapes the Justice of man, but the righteous Lord of Heaven and earth will not let him go unpunished: tho' he pardon the truly penitent sinner, yet he declares to the world the abhorrency of his sin. And thus he did deal with *David*, 2 *Sam.* 12. 9, 10. 13, 14.

And thus he dealt also with this poor Malefactor, we treat of, he set his sins in array against him, which as a Lyon did forely bruise and wound his Conscience. He tells us (in writing) of tumultuous thoughts, that he had in secret about his condition without Christ, and considering, saith he, how Satan hath betrayed me, and led me from one sin to another, God was pleased to make me sensible of my sins, and I was ready to despair of any mercy. But in reading those words of *Isaiah chap. 1. 8.* [*Come now and let us reason together, saith the Lord, tho' your sins be as scarlet, they shall be as white as snow, tho' they be red like Crimson, they shall be as Wool.*] And upon the thoughts of *Mary Magdalen* (whose wickedness was great, yet upon her repentance she obtained pardon) I had comfort. But many other times I have been almost distracted for fear God would not accept of such a vile wretch as I am. But then I thought of the Thief on the Cross, and put up many prayers, and have been again refreshed.

Obser. 6. And as he was under deep dejection of Spirit, so afterwards
he

he was sweetly lifted up. As his afflictions abounded, so did his Consolations in the free and precious promises: His comfort arising from his hope in the word was so strong and steady, that for some Months before he dyed, he feared not death, no not that kind of death he expected to die, but rather greatly desired it. O, saith he, that I had the wings of a Dove! The time seemed long to him, till he came to his rest. He declined not in the least the stroke of death, but that he might be sure to die, he confessed himself guilty three times upon his Inditement and Arraignment at the Bar. There could be no positive evidence produced against him, but by his own Confession he saved the Judge and Jury the trouble of a Tryal. I askt him afterwards, whether he were satisfied in his so doing, and his answer was, very well. *Psal. 55.5.*

He writ to his Wife, that his sins had so troubled his conscience, that if every limb of his Body had a several soul or life, he would willingly yield up all to make restitution for the sorrow and shame he had brought her unto: But all being not able to do it, he desired of God so to sanctifie the affliction, that it might be a blessed Instrument to purge her from the vain conceits of the pleasures of this life. I know, saith he, our blessed Saviour liveth, who suffered and died for us, and that he hath great compassion towards those, who would gladly follow him, tho' it be through sufferings. He desires above all things, that he and all his Friends might be made like to him in meekness and patience, and entirely resign themselves to God's holy Will and Pleasure, whatever their condition be.

He gave diligence to make his Calling and Election sure, and the Lord crowned it with a good hope through Grace. *Obser. 7.*

He made it his business sometimes by night as well as by day to make his peace with God, and his labour was not in vain: He sought the Lord, and he heard him; He asked

Psalm 51.
14, 15.

asked and receive the remission of his sins, and his joy in the Lord upon it was his strength. God did deliver him from blood-guiltiness, and his Tongue did sing aloud of his Righteousness: The Lord did (in blotting out his great Transgressions) open his Mouth, and his Lips shewed forth his praise. He attained in a little time to a higher degree of true Christianity, and in the Kingdom of God (which consists in Righteousness, and Peace, and Joy in the Holy Ghost) than many Professors of long standing (as they have gone to work) could ever reach or attain unto. He longed for his dying day, and to go to Christ, tho' it were by the Gallows. He told me, that way of dying did not dismay or terrifie him: He rather wisht it as the desert of his heinous Crimes, than feared it. He lived a sweet and comfortable Life, especially towards his latter end. When I enquired, how 'twas with him, his usual answer was, I find comfort in seeking God; and would often say, Never better: And so, I understand, he said in the Morning before his Execution [*Never better.*]

He gave glory to God in taking shame to himself, and his ingenuous Confession was no disgrace to him, turned to good account, and his great advantage: He left the world and laid aside the thoughts of Life some Months before he died; and in so doing he found God, and thereupon lived a contented and comfortable Life

Comenius tell us, The Brethren of *Bohemia* placed the beginning, middle and end of Religion, not in disputing, but in doing; *i. e.* in true Conversion to God, and solid Faith in Christ. This was the way he walked in: He was like a little Child, considerate for nothing but simplicity, not coveting any thing, but the favour of God, making it his business to serve the Lord in Spirit and Truth, to look up to Heaven to renounce trust in Earth, and take heed of nothing so much as of offending God or Man, by neglect-

neglecting any duty. And being taken up with these things, he had learned to be content in a Prison. He placed his Religion in the love of God, and studying his love and goodness and in his praises: He was more solicitous about his duty to God, than about his dealings with him, as knowing he would do all things well; and he so lived as one devoted to his service: He seemed to understand wherein the height of a Christian Life, and the greatest part of his duty consisted, viz in love to Christ, and delight in him, and thankful and cheerful obedience to his Will. God call'd him to a thankful acceptance of Christ, that made satisfaction for his sins, and enabled him to proceed in a sweet compliance with the Will of the Redeemer he believed in.

One while I feared (as I told him) his resting on prayer and duties, instead of trusting in Christ the only Foundation, he must build upon: But as I found, he was thro' Grace disposed not only to hear, but also to follow the directions that were given to him; so I see reason to hope he hearkened to his caution and counsel, as he did in other particulars, which I observed.

In one of my Visits, I askt him whether he could sing, and would joyn with us in singing a Psalm? He consented to the motion, and did accordingly, and afterwards seemed much to delight in that heavenly exercise to the last, singing heartily as unto the Lord. He determined before-hand, that on the morning before he came forth to suffer, he would read the 12th chapter of *Isaiab*, and so he did, and read also the 40th chapter of the same Prophet; and also *Psal.* 46. and sang part of the 33d *Psal.*; and after his withdrawing a while to pray with his fellow-suffer, he came forth again, and put on his dying-clothes, and took his leave of the Prisoners cheerfully, shaking them by the hand.

Repentance unto Life granted.

In the Grand-Jury Chamber earnest prayers were poured out for him, and the other that suffered with him, who would not confess he was accessory to the murder of the Child, he was condemned for. God stirred up the heart of divers Ministers to go to him, to instruct and exhort him, and to be fervent in Spirit while they prayed for him; And I have grounds to hope, God heard their cries.

Obfer. 8.

He was much concerned for the Souls of others.

He did often read to, and pray with the Prisoners. He told a Friend, the hardness of his fellow-sufferers heart had made him shed many tears. He often was alone spending his time in reading, thinking and praying, and at times prayed with the Prisoners that would joyn with him. Having obtained Grace, he was willing to communicate it in the best manner he could.

He writ a Letter to the Father of the Maid he murdered, wherein he confessed, whatever Charge he loaded him with, it was still far less than his grievous Crime, and yet (he tells him) there was no proportion between his Crime and the Infinite Mercy of God. But what comfort is in this (saith he) if I have no share in it?

I am told, there is mercy with God for me, and that one way to it lies by your Door. To you therefore I come in meekness of spirit, beseeching you for God's sake, to forgive your share, and so to forgive, as to become an earnest Suitor for my pardon from God. Had every Limb of my Body a several living Soul, I should willingly yield all up as a Sacrifice to Legal Justice: But the Divine Wrath must be appeased, and mercy obtained by a better Sacrifice, and that is the Blood, the most precious Blood of the Son of God our Saviour

Jesus

Jesus Christ : This Blood is the only Medicine of Blood-guiltiness. Lord, wash me from this, and I shall be clean : And I should be in a higher degree of hope to obtain this blessing, could I but hear you say, as I hope you will to this prayer say, *Amen* ; which is the most humble desire of a sorrowful Soul in Prison,

William Gymer.

Some have doubted, and so have I, whether these Lines were of his own inditing and composure ; yet I question not (if the words were not) but the sense was his own, and his heart was in them.

He writ also a Letter to his Wife (see p. 11, 12.) and another for his Child (as I have been told) which he never saw, it being but about three quarters old, for its use, if the Lord should let it live, and give it understanding. He leaveth a paper also for others that may read it, wherein he seems to be much affected with the sorrow and sufferings of Christ, and prays that God would take away our stony hearts, and give us to consider what he suffered for us. Thou, saith he, whose property it is to have mercy, hear and have compassion : We commit our hearts unto Thee our God. And let us (as he addeth) O my Friends, take that due care to bring forth fruits that are meet for Repentance, *Matth. 3. 8.*

The foundation of a holy life is true Repentance, and where that is, we may believe, there is remission of sins, and eternal life succeeds. O then, let us not put off our Repentance from day to day, for to morrow is none of ours. O let us repent to day, for the day is at hand, when we must render an account not only for one day, but for our whole life. Let us truly call upon God, that he would turn his face from our sins, and pray unto him, that our sins may depart from us : For sin is the distemper of the Soul,

D

which

Repentance unto Life granted

which moved *David* to cry out [*Heal my Soul, for I have sinned against thee*, *Psal.* 41. 4] Let us call upon God, that he would not cast us away from his presence, but restore unto us the joy of his salvation, *Psal.* 51. 12. O let us not count calamity and punishment evil, for many times good proceedeth from them: Nay, they may be called good, because they are God's Messengers, and proceed from him, who is the Fountain of all good: Moreover, they lead us unto the chiefest Happiness, which is life everlasting: For Christ by his Passion entered into his glory, and Christians by tribulation enter into the Kingdom of God, *Acts* 14. 22. O then, let us count nothing evil but sin, because it draws us from that which is good: The Sinner is accused by his Conscience, which he hath defiled, by his Creator whom he hath offended, and by the sins he hath committed. Let us beg of God, that he would grant us Grace to repent, and endeavour to make our Calling and Election sure

My Friends, I leave these Lines behind me; heartily desiring you to avoid all sin, and to avoid Lying, which I believe to be the fore-runner of other sins. *Prov.* 23. *Solomon* bids us, buy the Truth, but doth not tell us what it must cost, because we must get it, tho' it be never so dear: We must love Truth both shining and scorching.

Thus he writes, and thus he spent part of that space of time given him for Repentance, and owned scorching Truth in a free confession of those Crimes, which he knew would cost him his life. He admonished such as came to see him, to take heed of Lying and Sabbath-breaking, and let him, saith he, that standeth, take heed lest he fall: For I little thought or intended to commit those grievous Crimes I am guilty of half an hour before the commission of them. And then he burst out into tears.

He

to a Malefactor guilty of Death.

21

He was frequent in Prayer with Thanksgiving. I do confess, saith he, it might be but Justice in thee to damn my Soul, but, O Lord, I pray thee in Justice remember Mercy, and in thine Infinite Mercy pardon me. 'Tis dreadful to lose the Body, but O how much dreadful to lose the Soul to all Eternity! Let my Soul praise thy Name for what thou hast done for me: For I hope, and do believe, thou hast been at work upon my Soul in helping me to repent, for which I give thee hearty thanks, and am desirous to be most humble under the sense of my sins, for they are very dreadful to me.

As he prayed, so his prayers were mixed with Faith and a humble confidence: He would tell me, he had comfort in God upon his praying: He often found the Lord ready to give what he asked, and more ready to receive the contrite in heart, into favour (as he acknowledged) then they to offer themselves by unfeigned Repentance.

Prayer was the employ, in which he spent much of his time, and he heartily desired the earnest prayers of Ministers, and all good and pious Christians, that he might grow more and more in the knowledge of our Lord and Saviour Jesus Christ; and many were put up for him. The great mercies of God made his heart glad, and the Company of those, who came to instruct and help him forward in the way of Life, was very acceptable to him, and he would entreat them to come again, and not leave him while he was in the Land of the Living. His words were but few, but his ingenious Confession and meek Conversation, and his Works that declared his unfeigned Repentance, won the hearts of many to him. His Wife told me, he writ twice a week to her.

Repentance unto Life granted

In his last Letter to her he writeth thus,

My Dear Love,

THIS being the last Letter that ever I shall write; I write to you to look to your Eternal Stat, aend to prepare for it before it be too late, which is my hearty prayer to Almighty God, that you should so do, and that you may not be found as some I once read of, who cryed out [O miserable Souls that we are ! How hath sin and the world blinded and bewitched us, that we could not see our condition before it was too late ?] God hath kept me in the thoughts of death for some time. Once I thought my self just at the Graves side, but he that laid me down was pleased to lift me up again. But now he seems to be speedily finishing my days; to whom through the infinite mercy of Jesus Christ, I call with some comfort and boldness, saying, Come Lord Jesus, come quickly. And so farewell my Friends and Relations; farewell eating and drinking; and I hope within a few days to say, Farewel sin and sinning. And, My dear, I commend you and my poor Babe to him, who hath promised, To be a Father to the Fatherless, and to plead the cause of the Widow. And so I earnestly desire you to put your whole Trust and Confidence in him, who hath promised all them that so do, never to leave them nor forsake them; Which God Almighty grant he never may, for the sake of his dear Son Christ Jesus our only Saviour and Redeemer, into whose hands I commit you all, bidding You and all the World adieu.

Which may
be added to
those he
spake on the
Ladder,
mentioned
in the E-
pistle.

At last he concludeth his life with these words (as may be seen in one of his Papers.)

I resign up my Spirit most chearfully into the hands of God, hoping to find mercy with him through Christ. I know no other
name

name under Heaven, whereby I may be saved, but his alone, who was dead, and is alive again and liveth for evermore. And therefore I am confident of his most precious promises which I believe to be faithful and true (as he is: for pardon and immortal Life. Therefore I beseech him to accept of my most hearty thanks for his great mercy shewn unto me, hoping he will receive me into the Company of Spirits of Just Men made perfect, to give him thanks for ever And as I desire to find mercy with him, so I forgive all mine Enemies, beseeching God to forgive them, and to bless and comfort all my Friends, that at last we may live together in everlasting life.——

From the whole of this Narrative and Discourse we may learn,

1. To despair of none, tho' never so ignorant and ungodly, but while the sinner is on this side the Grave, let us use the means of Divine appointment. It is the good pleasure of the Almighty here and there, to cull out from among the Children of men, the chief of sinners. Sometimes he lays hold upon the most unlikely, and draws them by his Spirit to his Son: Sometimes he calleth the deformed and most despicable, and hath a time of love for them: Sometimes he rectifies by his Grace, such as are of as crooked a Nature, as is in Nature to be found, and renews in them a right Spirit: Sometimes he (who sweareth by himself, that he hath no pleasure in the death of the wicked, but rather that he return from his evil ways and live) turneth the heart of a Swearer, a Liar, a Thief and Murderer, to mind his Salvation in good earnest. O the unfathomable depth of goodness and mercy of the most High and Holy One of *Israel*! I have more than once or twice read of such as have cryed out in the sense of Superabounding Grace [*Let none despair of the worst of sinners for our sake.*]

2. Let not any dare to presume in a course of sin because
God

Repentance unto Life granted

God is gracious. His mercy is over all : but his special and saving mercy is bounded with his truth, and granted only to the truly penitent: If thou be a self-willd wretch and resolved to persist in the way of sinners, I pray ask leave first of the Great Lawgiver before thou go any further. Ah ! but with what face darrest thou beg such a liberty ? But if thou wilt go on without his leave, then go out of his sight, where he cannot see thee ; but whither canst thou flee from his presence ? *Can any man hide himself in secret places, that I shall not see him ?* saith the Lord. *Do not I fill Heaven and Earth ?* saith the Lord.

Jer. 23. 24.

** Deut. 28.*

58, 59. &

chap. 29.

19, 20, &c.

He threatens presumptuous ones that fear not his glorious and fearful Name, to make their Plagues wonderful *. But if out of his unspeakable compassion he plucks here and there one as fire-brands out of the fire ; yet he usually makes such know by sad and bitter experience, the evil of their ways and doings, and what 'tis not to fear this glorious and fearful Name : The Lord thy God, he will wound the hairy scalp of those that go on in their wickedness ; and tho' he healeth some, whom he seeth walking in destructive ways, yet ordinarily he lays the foundation of the cure in trouble and anguish of spirit, and deep distress of mind.

3. Let us bless the Lord with our Soul, who leadeth captivity captive, and makes a Thief and Murderer happy, in turning to him, and sets him up as a monument of his stupendous Grace, that we may behold and wonder. Our Converts are so few and rare among those that walk at liberty, that 'it cannot but be lookt upon as a singular Example of rich and special grace, when we can find but one among those that are bound in Fetters, truly converted. Fishers of men, that have not the liberty to cast their Net in the broad Waters ; or if they have, find little success ; are glad to see what they can get in the narrow Straights. And

And if they can get but one Soul, they count the gain more worth abundantly, than all their toil and labour.

Some heretofore have ransackt Prisons to rake out such wretches as they found willing to swear against their own Consciences to ruine others: But it's more refreshing to a Servant of Christ, to find out one, that will speak the Truth in his heart, and from his heart, tho' it be against his own life: One, that confest and gave glory to God; one, that prayed much, and obtained great Faith (greater than is found among many of a long standing in the profession of the true Religion) and loved much, because much was forgiven, and his consolations thereupon were not small.

That wicked one at first prevailed with him, but the good Spirit at last overcame the Devil. Greater is he, saith the Holy Apostle, that is in you, than he that is in the World. *Joh. 4.4.* The blessed Spirit inclined and enabled him to repent of his Evil Works, and Wickedness, but Satan could not make him repent of his ceasing to do evil; he was not able by force or fraud, to make him repent of his Repentance, or of the forsaking of his sins, or of his doing works meet for Repentance.

Converting Grace is the Sinners rescue and deliverance from the God of this World, and Christ's subduing his iniquities. Henceforth,

(1. The sincere Convert is one blessed of the Lord with all spiritual blessings: He is one of the number of the Father's peculiar ones, one among Christ's Brethren and Friends, one in whom his Holy Spirit abideth: He is one that hath the mark of God's Election upon him, and the seed of everlasting Love in him, that will never die, nor leave him, till it spring up to Eternal Life.

A sincere Convert was once a Prodigal, that had wasted all and brought himself to a starving condition, but now he is

is come to himself, and returned to his Father, humbly confessing his Folly and Wickedness, and is made welcom : He was as one wounded, and lying in the High Way in his blood and Filth, but now he is healed, cleansed and revived. Should you see a Christian among the Turks used like a Horse or a Dog, would not such a sight make your bowels yearn towards him ? Why a poor Unconverted Wretch hath worse usage from the Devil, and ought we not then to pity him greatly and pray for him heartily ? But if afterwards we find this sinner set at liberty, & among his Friends, and kindly used, we may well say to such a one, *O Friend, the World is well amended with you ; Blessed be the Lord, who hath dealt thus wondrously with you.*

(2.) A sincere Convert, whatever his condition be in the World, in what Degree or Quality soever he stands among Men, is a blessing. Converted Souls are the Glory and Treasure of the Church ; the Riches of the World ; the Substance of any Land or Nation, *Isa. 6. 13.* As good Corn in the Field is the Husband-Mans Substance, and not the gay Weeds : These are the Pillars of the Earth, or as the Stones under Ground, which support the stately structure, which those parts which seem more glorious, do not.

(3.) God is greatly to be praised for the conversion of any poor Soul. The *Thessalonians* being turned from Idols, to the Service of the Living and True God ; the Apostle tells them [*We give thanks to God always for you all, 1 Thes. 1. 2.*] and that he and other Saints were bound so to do, *2 Thes. 1. 3.* *God be thanked*, saith he to the Romans, *that ye were the servants of sin* (but not now) *but have obeyed from the heart that form of sound Doctrine, where to ye were delivered*, *Rom. 6. 17.* He glorified the Holy One, for turning the ungodly from their iniquities, and the Churches glorified God in his Conversion, *Gal. c. 1. ver. 22, 23, 24.* One Sinner that repenteth, refresheth the heart

heart of Saints on Earth, and causeth joy in the presence of the Angels in Heaven, *Luke 15. 10.*

Thus under many infirmities it hath pleased the Almighty to put me upon improving that little spare time he hath given me from other Employment, in setting down a few things of many concerning this poor Malefactor: In which Discourse, tho' some Circumstances be omitted, and others not so exactly related as some might expect, yet for the substance, I dare say, the truth is here delivered:

I heartily desired, this might have been done by a better hand; but seeing none would engage in this service, I, the least of all, and most unworthy of any of Christ's Servants, have ventured to cast my mite, such as it is, into the Treasury. The good Lord accept it in his Son, and make it useful to some poor Soul for his Name sake.

Octob. 23. 1696.

FINIS.

E

A Catalogue of Books Printed for, and are to be sold by Edward Giles Bookseller in Norwich, near the Market-place.

Several Discourses concerning Actual Providence.
A Word in Season.

Defensive Armour against four of Satans most Fiery Darts.

Sermons upon the whole first and second Chapters of the *Canticles*.

Thirteen Sermons upon several Useful Subjects.

The Happinels of Brethren dwelling together in Unity. All published by *John Collings*, D. D. of *Norwich*.

The Way of the Spirit in bringing Souls to Christ.

The Glory of Christ set forth, with the Necessity of Faith, in several Sermons; both by *Mr. Tho. Allen*, late Pastor of a Church of Christ at *Norwich*.

Enoch's Walk with God, and Christ a Christian's Gain: By *Mr. Timothy Armitage*, late Pastor of a Church of Christ at *Norwich*.

A Discourse of the Preciousness of Christ, and of the Preciousness of Faith.

Precious Promises the Portion of Overcomers.

Sermons on five several Useful Subjects: All by *Mr. John Lougher*, Minister in *Norfolk*.

The Saints *Ebenezer*: By *Mr. Francis English*, late Minister in *Norwich*.

Directions to Spell English right.

The History of the Protestant Reformation, as it was begun by *Luther*.

The Dead Saints Speaking; being a Sermon Preached upon the Death of *Mr. Newcomb*, of *Dedham* in *Essex*.

The English Presbyterian.

The Miracles of Christ.

The Ordinary Matter of Prayer drawn into Questions and Answers.

Two Treatises; the first of, Rejoycing in the Lord Jesus in all Cases and Conditions. The second, Of a Christian's Hope in Heaven, and Freedom from Condemnation by Christ. Both by *Mr. Robert Aspy*, late Minister of Jesus Christ in *Norwich*.

Obedience to Magistrates recommended, in a Sermon Preached Sept. 9. 1683. By *Jonathan Clapham*, Rector of *Wramplingham* in *Norfolk*.

Two Discourses; one of Spiritual Blessings, the other, that God hath an high account of the least Grace in the Saints: By *Mr. John Cromwell*, late Pastor of a Church of Christ in *Norwich*. Infant

